

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XV.

JUNE, 1892.

No. 6.

"And He took them up in his arms, put his hands upon them, and blessed them." June, the month of flowers, has appropriately become the children's month. In a large majority of our churches one Sunday is devoted to the children. Suitable addresses, concerts, flowers, singing birds, combine to make the churches attractive to the little people on that day. But has there entered enough of *purpose* into these exercises? When the day is over are the children simply in a pleased mood, or are they also inspired with ideas and plans which will enter into their lives and help to mould them into Christian examples and Christian workers during the year to come? In order that the latter result may follow the observance of Children's Day this year we devote much of the space in this number to the plans which the Woman's Missionary Society has been developing for the systematic education of our children. Our people seem to be unanimous in the belief that the Christian culture of our little ones must remain largely in the hands of our women. Two years ago a superintendent of work among children was appointed, and those who read the *HELPER* carefully have received the suggestions which she has given; but within a few months consultation has resulted in systematic planning, and there is now presented to any Sabbath-school which will adopt it one of the wisest methods of education for our children that has ever been devised. The plan will impress all who study it by its breadth. Its thought

is to interest the children in the salvation of the whole race and in the work which Free Baptists are doing to secure that end. Its adoption will educate the *whole* Sunday-school; and in many cases the older members need it quite as much as the younger. It will strengthen weak churches by helping them to feel the throbbing life of the whole denomination. It will be of advantage to our entire Christian work by securing unity of plan throughout our whole body. Just as the introduction of the International Sunday-school lessons has advanced Sunday-school work everywhere, so this plan will become a unifying, educating one for our people. Mrs. J. M. West, Fairfield, Mich., is Mrs. F. S. Mosher's active secretary in this department. She is sending out plans, appeals, and helps broadcast. But all *HELPER* readers will not receive them, and we insert many of the extracts for their benefit. An advantage attending the pushing of this work is that any change of plan which may possibly come with the next General Conference would not interfere with the continuance of the methods now proposed.

CORRESPONDENCE.

HILLSDALE, MICH., May 11, 1892.

DEAR MRS. BURLINGAME:—I cannot express too highly my appreciation of the timely assistance Mrs. West is rendering the work among the children. It is very probable she has no more leisure time at her disposal for this object than many others of us; but her lively interest, her appreciation of the need, and good judgment enable her to use her moments to the best advantage.

I wish also to express my hearty gratitude for the help she has been to me; for, though my interest is as great in the work among the children as it has been for the last fifteen years, yet, owing to the pressing duties of the college, I have found it necessary to neglect much of the planning and arrangement which she has kindly undertaken to perform, and I have been obliged

to content myself with meeting the children and young people in Quarterly Meetings and other gatherings.

I hope all churches and societies forming bands on her plan will correspond with her directly, and that before long all churches will be instructing their children in mission work. This I believe to be the opening and most prominent field for the Woman's Mission Society to enter and occupy.

Yours truly,

FRANCES STEWART MOSHER,

Sec. Children's Dept.

THE GOOD GROUND.

BY JENNETT M. WEST.

“BUT other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold” (Matt. 13: 8). There are no exemptions given in the command, “Go,” and the first time that command was given it was given to women, and to women is given the ground which will most surely bring forth one hundredfold—the hearts of the children.

The wilderness of sin about us, growing thorns and brambles in the hearts of little children, demands the most solemn consecration of every Christian woman to the work of saving the young; I mean by direct personal effort.

Many of us have looked with eager eyes and waited with willing hands and loving hearts, and not seeing a plain path are still standing in the market place, saying, “No man hath hired us.”

Dear sisters, Christ is our *Master* as well as Saviour, and *he bids us go*; and before us is now opened a plain path. Appreciating that where one can chase a thousand obstacles two can put ten thousand to flight, the Woman's Missionary Society desires to increase the workers by placing in every Sunday-school a plan which will employ, unite, and direct all its forces. Can we lay aside every weight and forget the things of which we are commanded to take no thought, and sow the precious

seeds of truth before sin has possession of the hearts of our children?

When your pastor tells you of the letter he has so recently received and the call and the plan accompanying it, will you cheerfully respond? Will you say, "Through Christ I can do all things," and cheerfully try taking up the burdens which this plan lays upon *you*? "Lo, I come quickly and my reward is with me to give to every man according as his work shall be."

The plan for work as set forth already in the HELPER is indorsed by many of those who have examined it. We ask for it the careful attention of each reader. The constitution was printed in the January number of the HELPER. Any one not having that can receive one by sending to my address* as given below.

We append some of the indorsements of the plan which have come to us.

MRS. J. M. WEST, *Fairfield, Mich.*

WORDS OF APPROVAL.

Miss L. A. DeMérítte, treasurer of the F. B. W. M. Society, writes, "I like the general plan of Sunday-school missionary work as has been arranged by your committee wherever it can be used without conflicting with other methods of mission work of the church. Your plan is educational, and education is the need of the hour."

BUFFALO, N. Y., Dec. 17, '92.

I hope your efforts to bring the Sunday-schools into more active service for missions will be abundantly blessed. I think the plan is a good one. May I urge that it be always kept as a part of the strictly denominational work, and that its contributions go through the denominational boards.

REV. C. A. VINCENT,

Gen. Sec. F. B. Benevolent Societies.

* Do not forget to inclose a postage stamp.—EDITOR.

Rev. N. C. Brackett, president Storer College, Harper's Ferry, W. Va.: "I examined carefully the Constitution and By-laws of the F. B. S. S. Missionary Society. The plan seems to me an excellent one."

BATAVIA, MICH.

Rev. J. A. Cole, pastor of the church, writes, "It is my earnest prayer that the S. S. Missionary Society shall be the means of sowing in very much larger measure than has ever been possible before the precious seed of self-sacrificing, unselfish, consecrated missionary love and zeal in the hearts of every one of our fifty thousand Free Baptist children. Let every earnest worker be a sower, and God shall give us such a glorious increase that we shall enlarge our borders mightily to contain it."

I most heartily indorse the F. B. Sunday-school Mission Band movement.

I trust pastors and parents and teachers will see the importance of bringing up the child to benevolent work. Nothing is more necessary either for the child or the future church. We must all work for the coming of that day when every man, woman, and child in the parish shall contribute regularly for missions. The Free Baptist Sunday-school Missionary Society looks towards this result and is calculated to interest the little ones in the grand work of giving for Christ. We wish every school might be organized into mission bands.

REV. H. M. FORD, *State Agent for Michigan.*

I most heartily approve the efforts you are making to encourage the dear young people of our Sunday-schools in systematic giving of both time and money to the cause of Christ and of encouraging the junior classes in these schools to become an auxiliary of the A. C. F. in the good work it has already so grandly begun. Just think of it! If every member of our little denomination should give a half-hour each day of

the time God graciously gives him to his service, and one-half a cent each day of the Lord's money which is placed in his hands for helping to spread his blessed gospel, each year would find over one-sixth of a million of dollars in the mission treasury, while the time thus given would aggregate as many years as have elapsed since the birth of the Son of God was announced to a waiting, weary world. Yes, I not only approve but will pray that the benediction of heaven may rest upon your efforts. Yours sincerely, ARTHUR EDWIN HAYNES,
Pres. United Societies A. C. F.

WAWAKA, IND.

He who does not sympathize with, and is not interested in the success of the movement among the young people does not realize that it is the greatest religious movement since the Reformation. Let us all have a ready hand and a willing heart consecrated to the work. REV. T. J. MAWHORTER.

A darling little two and one-half year old was taken to visit a kindergarten school. The question was being asked, "To what kingdom do you belong?" It was put to this little innocent. She promptly and sweetly and confidently replied, "I belong to the kingdom of heaven." The teachers wept; the whole school was moved. "Suffer the little children to come unto me; for of such is the kingdom of heaven."—*U. Signal.*

CHRISTIANITY gives the first place to the young, and only when the churches realize that it is better to win the young than to win the old, and it is better to have the young in active service while they are young than to have them wait to grow old before beginning their active service, will the work of Christ be done in accordance with Christ's teaching.—*Sunday School Times.*

NEVER trust a person who wishes you to deceive your parents.

THE TWENTY-THIRD PSALM.

BY MARY LOWE.

THE Lord is my Shepherd and I am his lamb,
One of the smallest and frailest I am;
Yet by His bounty daily I'm fed,
In His green pastures tenderly led.

Kind is my Shepherd and large is the fold
To which He calleth the young as the old;
Tenderly watching in waking and sleep,
Over us evermore guard He doth keep.

Sometimes the way where He leadeth the sheep
Grows for my child feet dark and too steep;
Then doth He lift me up close to His breast,
Bearing me upward to places of rest.

When I had wandered away from His side
Into the paths which the sinning have tried,
He over each step of sin's rugged track
Patiently, lovingly, guided me back.

He hath green pastures lying afar,
Needing no sunlight, needing no star;
There from His presence the lambs *never* stray:
Thither He leadeth me—nearer each day.

But closer than meadows brightened by faith
Lieth the valley of silence and death;
Seeing its shadows yet fearless I am
For the Lord is my Shepherd and I am His lamb.

“What cannot patience do?
A great design is seldom snatched at once;
'Tis patience heaves it on. From savage nature
'Tis patience that has built up human life,
The nurse of arts.”

THE MISSIONARY SPIRIT.

"WHATEVER the missionary spirit may be," said Bess, meditatively, "it's perfectly evident, Nina, that you and I haven't it."

"Well, I don't suppose that matters particularly; does it?" replied Nina, opening her note-book.

"Yes, it does matter," said Bess.

Nina leaned back in her chair, closed her book, and resigned herself to her fate. She knew by experience that it would be of no use to begin study until Bess's mind was satisfied. It was a great pity that Annie Salter should have stopped in to invite them to attend the mission circle that afternoon; but now it could not be helped, and the only thing to be done was to let Bess do her thinking.

"Annie looked so bright," Bess went on; "and she asked us to go just as if it was as nice a place as the Shakespeare class or the Symphony concert. I don't see what she finds to enjoy in it."

"I'm sure I don't," said Nina. "It seems queer and out of place, somehow, for girls to be mixed up with missions. I think that belongs to older people or to children. We have too many things to do. Besides, Annie Salter is a *very* good girl, I suppose; and you and I are not so remarkably good, Bess."

"Well, we are not so remarkably bad, either," replied Bess, candidly; "and we are members of the church, too. I don't know why we shouldn't have the missionary spirit just as much as Annie and the other girls that go to the meetings; or the missionaries themselves, for that matter."

"The missionaries themselves! Why, Bess Howard!" cried Nina, shaking with laughter. "The idea of your talking as if we were the same kind of creatures they are! Fancy you or me presenting a class of cannibals with a dress-skirt and a brush and comb apiece, and then teaching them the catechism or holding meetings!"

Bess laughed a little, too, but went on undaunted. "They have missionaries that are no older than we are—Annie said so; and I don't suppose they are very unlike other American girls, for they've been brought up in the same country and have gone to the same schools, and all that. But I don't see how they could give everything up and go off to the ends of the earth to teach a lot of people that they don't know or care for. I couldn't have done so, I know; and neither could you, Nina Gray?"

"Well, don't I know it?" returned Nina, calmly. "I said we weren't especially good."

"But why aren't we? I'd like to know how they feel and how the first missionary felt. I mean to study it up and find out what the missionary spirit really is."

Nina caught at the suggestion. "All right. Do; and when you get it all straightened you can tell me. There are the lives of the three Mrs. Judsons. Read them. They must have been crammed with the missionary spirit or they never would have all three married the same missionary. Mother has the book—a good-sized, black-covered one, with rather small print; I'll bring it over to-morrow."

"I don't care one bit about the three Mrs. Judsons," responded Bess, with spirit; "and I wouldn't read it if there were three thousand of them. I want to know what started the first ones, and what makes girls willing to go now—not to read memoirs! And I *shall* find out, too; and if you want to know about it you can ask me and I'll tell you what I've found."

The end of it was that Nina, running up to Bessie's room one day, found her crying over her Bible, and stopped short in sheer amazement.

"Why, Bess Howard! What on earth has happened?" she began; but something in the face that met her own checked her words. Bessie's eyes shone bright and soft through her tears, and the color was coming and going in her cheeks.

"I've been looking for the missionary spirit," she said with a little smile.

"Oh! And you've found it?" said Nina, slowly. "Well?"

"I remembered that the apostles were the first missionaries," said Bess, with the same bright, earnest look in her eyes, "and I tried to find out what *they* worked for; and I read the Acts and all the Epistles, and I found out. I suppose I knew it, but I never saw it before, that everything they did was for the love of Christ and in the name of Christ; and so I thought the missionary spirit must be the spirit of Christ."

"Well?" said Nina again, after a moment's pause.

"Well, I suppose I knew what the spirit of Christ was, but when I tried to put it into words I couldn't, and so I read the gospel to find out. It makes such a difference—reading to find out things; and, O Nina, it seems to me that the spirit of Christ is just the spirit of service. The New Testament seems full of it now. 'He that is greatest among you, let him be your servant.' 'Love one another as I have loved you.' 'If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.' And then to think"—Bess was forgetting herself in her earnestness—"of how he went about caring for everybody, the sick ones and the mourners and the little children and the sinners, and how he spoke of bringing the other sheep that were not of that fold under his care, and how he said, 'Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me.' It was just the larger expression of all these commands to love and serve each other when he said, 'Go ye into the world and preach the gospel to every creature'; and I don't see how any one can help caring about the way these words are obeyed for his sake! And to think how little I have understood it all!"

There was a long pause. Bess sat thinking about the grand words she had just read, and Nina turned to the window and stood looking out silently. Bessie's words had gone to her heart; but she was not a girl to show her deepest feelings on

any subject. Only when her friend came and laid her hand on her shoulder as if she were afraid of having offended her, Nina said softly, "Do you feel ashamed of yourself? So do I."

That was all. But there were two new members at the next meeting of the mission circle, and some days later Nina was discovered in the library so absorbed in the lives of the three Mrs. Judsons that her crewel work lay unheeded on the floor and the kitten had gone comfortably to sleep in the very midst of the pile of papers that her mistress was preparing for the Shakespeare class.—*Advance.*

HANNAHS.

WE are often talking about foreign missions. We are crying for more men for foreign missions and more money for foreign missions. We need to look into the nursery and call for more children. When the kingdom of God in these days of ours is opening and widening and expanding at every turn, in an almost bewildering sense, we are needing Hannahs; we are needing mothers with this divine, prophetic insight and foresight and gift—mothers on whose souls there will be stamped from the very moment that the child lies in their bosom, "For God, for God!"

The Lord and the temple were burned upon Hannah's brain. It seemed to her to be the most splendid ambition for her child which even her big hungry heart could entertain to take him to the temple and to leave him there. And she said, "I shall enjoy him most by thinking of him in the temple, growing up in that holy atmosphere, growing up in that great service. Although he will be away from my eyes, away from the clasp of my hands, yet I shall enjoy him better with God in the temple than if I were selfishly keeping him in my own lap." I tell you that Hannah was a great woman. We run over the story and fail to see how her heart-strings were tugged and pulled. We fail to see that if she had been only an ordinary loving mother

this great man had never come from her arms. We fail to see the prophetess that she was, the divine that was in her, the grand, glorious view of womanhood and maternity that was stamped upon her heart and soul and conscience and reason and imagination !—*Rev. John McNeil, London.*

THE YOUNG MISSIONARY.

BY IOLA.

SHE sat and mused in the twilight,
Alone in her little room,
While the weird and somber shadows
Were flitting amid the gloom.

She was young and fair and lovely,
A maiden of presence sweet ;
And a bright and flowery pathway
Was the world to her untried feet.

She had reveled amid its beauties,
She had plucked its opening flowers ;
And gaily with song and laughter
Had wiled away the hours.

But a change had come o'er the maiden ;
The Master's call she had heard ;
And with longings to learn her duty
Her spirit was deeply stirred.

The world was a scene for labor ;
Why should she idly stray
While thousands of God's creatures
Were suffering day by day.

A voice to her heart was calling ;
And she listened with bated breath,
For it seemed to her shrinking spirit
Like a call from the shades of death.

Could she leave the land of her birthright,
Could she leave her loved ones all,
For a home where the dense dark shadows
On valley and hilltop fall?

The struggle was long and earnest,
But the maiden was true and brave;
And there, ere the night-watch ended,
Herself to her Lord she gave.

Years passed; and a noble woman,
With thoughtful and love-lit mien,
In many a dark zenana
Where sorrow reigned was seen.

And many a dark-browed matron
And many a sad child-wife
Heard from her lips the story
Of Jesus and His life.

And heavy eyes grew brighter
And weary spirits light
As beams of heavenly radiance
Dispersed the shades of night.

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The day is done! and the maiden
Toils wearily no more;
Her life-work nobly ended,
She has reached the heavenly shore.

Does she sometimes think of the evening
When she sat in her little room
And resolved to work for the Master
Though it led her amid deep gloom?

As she sees one and another
Of those she has trained draw near,

With a jubilant song of thanksgiving
Her voice rises sweet and clear.

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Dear friends, can you read the lesson
Of this plain, simple tale?
The lives thus richly freighted
Are lives that *never fail*.

We may not, like the maiden,
Be called to scenes afar;
We may not cross the ocean
To reach the Eastern star;

But all around there's *something*
For each and all to do,—
Some call to aid our fellows,
Some duty to pursue.

Then may it be our motto,
A noble life to live!
Our first and great ambition,
Ourselves to others give.

OUR THANK OFFERING.

HELPS.

IN view of the approaching thank-offering exercises to be held by our Auxiliaries we are glad to present a series of articles with thoughts suited to the occasion. Rightly used the day may be one of rich blessing to the individuals participating, to the Auxiliaries, and to the churches and the denomination.

WHY SHOULD I GIVE A THANK OFFERING.

BY MRS. MARY B. WINGATE.

THERE is always much to be thankful for, but *why* of all the years of my life should I feel so *now*, when since its dawn my dearest earthly hopes have been crushed ; the brightest light of my life has—not gone out, but been absorbed into the Source of all light ! Am I to be thankful that

“ He, the young and strong,

Who cherished noble longings for the strife,”

has fallen while preparing for a life of usefulness? Perhaps I am not required to be thankful for that, but I am truly thankful that his bright young life, so full of promise to our denomination, so interested in our mission work, has not been lived in vain. Thankful for the deep and wide-spread sympathy that has prompted such white-winged messages as have flown to me from so many of our Christian workers, expressing such love and esteem for the departed as mothers only can appreciate. Thankful that I never think of my dear one as lying in the silent grave, but as more alive, more earnest, more active than ever—perhaps more useful, certainly not less so—in the Master’s service. More thankful still that while his young life was at its very brightest he could calmly lay it by and follow willingly the messenger to the presence of the King.

But I am most thankful when I contrast my lot with heathen mothers, who, “hopeless lay their dead away,” etc. In many homes where the HELPER is welcomed death has been culling the brightest and best.

Dear sisters, the Saviour never deserts us for one moment while we cling to him. His grace is more than sufficient for every trial. Each cloud has a silver—yes, a golden—lining ! Let us *be thankful* and let us send *something* to help those who meet all our sorrows but know nothing of our Burden Bearer. Let us not dishonor God and mourn as those who have no hope.

TREASURER'S NOTES.

BY L. A. DEMERITTE.

RECENTLY I received a letter with one dollar for missions, which is a silent sermon in favor of giving. The woman signs herself "A poor widow," and sends it as a birthday offering. She says, "I think I will pay it annually on my birthday, if the Lord sees best to add to my eighty-three years." Not long since another woman sent one hundred dollars to the treasury, and both contributed as the Lord had prospered them.

The New Hampshire Yearly Meeting holds its centennial session during the week that our thank offering is called. I wonder if New Hampshire women in other States—I mean women who have lived in New Hampshire, or were born there, will not unite with women living there in making a centennial thank offering at the coming Yearly Meeting!

TO THE WOMEN OF NEW HAMPSHIRE.

THE date for thank offering occurring at the time of our centennial Y. M. suggests the fitness of its observance as a centennial thank offering. For the development of Christian women through work "in His name," and the tokens of his blessing, let us unite our offerings and our prayers that still more may be accomplished. This offering may be for State work or for the salary of Miss Butts or Mrs. Lightner. All unable to attend the Y. M. are invited to forward their offerings to our treasurer, Miss L. A. DeMeritte.

M. G. OSGOOD, *Pres. of N. H. W. M. S.*

"THANKSGIVING AT SANTIPORE."

BY KATE LAWRENCE BROWN.

THE end of the rice harvest in this part of India comes immediately after the holidays, and our church here in Santipore observed the "week of prayer," and the following Lord's Day had our harvest home, or thanksgiving service.

Free-will offerings were made of coin and rice, the rice being sold later and the amount thus realized added to the money offering.

The services began at 8 A. M., with prayer and song for one hour, followed by the sermon. As the people came they brought their gifts of grain in baskets of various sizes, from those holding two quarts to one-half bushel; and one abjectly poor woman brought a *cup* of rice as her gift, which, though small indeed, represented a portion of her earnings, and to the Father who knows our hearts may have been the most acceptable of all the gifts.

The Scripture lesson was Mal. 3; and the text Ps. 103: 1, 2. After the sermon the gifts of money were placed on the table. Among those who came was a woman with a delicate looking child in her arms. After giving her own offering she unclasped the child's tiny hand, and from it came a shower of small silver coin upon the table. The child had recently recovered from a long and severe illness, and this was the *thank offering*.

How many, many blessings our heavenly Father bestows upon us, both spiritual and temporal, and yet we do not return aught to the Giver. This poor woman in a heathen land by this act spoke solemn truths to my heart. Let us remember "the Giver of every good and perfect gift," not only when we pray but also when we give.

The offering was a liberal one, and I am sure we are all happier and are reaching upward to higher Christian attainment for having had this thanksgiving service.

MY THANKSGIVING BOX.

I HAD often heard of mite-boxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course when the regular offerings for missions were called for I wanted to contribute my share as other folks

did—as much as I could spare at the time. Then, too, I didn't see that I had anything especial to be thankful for. Dinner, supper, and breakfast, of course, and my husband and children ; but most of the last had left me either for homes of their own or for the better country, and my heart was often heavy sorrowing for them.

So, when Mrs. Heath, the president of our missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that, as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly on my part at least, we took the boxes home.

As I went into my cozy sitting-room I am afraid I slammed my little box down rather hard upon the mantel, saying, "You may stay there if you want to. You are rather ornamental in your blue and gold ; and when the year is up I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time?"

"What is that, mother?" said my daughter May, the only one left me at home ; a graceful, dark-eyed girl of twenty—the very joy and richness of her mother's heart. "O," she said, "I see. It is one of those thanksgiving boxes ;" and lifting it up she read upon one side, "Giving thanks always for all things" ; on the other, "What shall I render unto the Lord for all his benefits toward me?" and on the top, "Thanks be unto God for his unspeakable gift."

"Yes," I said ; "I hardly know what I brought it home for, only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May ; "it is just the thing for you. You are always saying, 'Well, I'm thankful' for something or other."

"Am I, child?" I answered a little thoughtfully. "Well, I'm afraid I don't really mean it, but if you hear me saying it

again just remind me. I'm thankful for one thing anyway ; and that is, I have got you."

"Your first contribution," demanded May, merrily ; and taking the nickel I handed her she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall house cleaning, and getting ready for the great meeting of the Woman's Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and, as I gazed around in satisfaction at snowy window draperies and everything spick and span as a housekeeper likes to see them, I exclaimed, "Well, I'm thankful for one thing ; and that is that they didn't any of them come yesterday."

May picked up the mite-box and rattled the lone nickel warningly.

"O May," I said ; "I had forgotten all about it."

"You had better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times the last week ; and when they go away," she added, "you must put in another if we have had pleasant people here. You don't know how I do dread delegates ; but there is one good thing, we are to have a missionary and his wife for one room, and they won't come just to shop and criticise, I'm sure."

Our delegates came, six of them ; and if any one ever had delightful guests and a time of rare enjoyment we had. May with some of her young friends had acted as ushers at the church ; and, although she objected a little at first, I was surprised to see how eager she grew to be at every meeting and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought ; an enthusiasm that surprised myself.

I was superintending the finishing touches to the supper-table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she had never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a \$5 bill into that box this morning—one I had been saving up for a new bonnet—just because I was so thankful for her that I had her all to myself;" and what made me think of it especially was seeing those young missionaries the night before standing up before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go? So I said, "If I never was thankful before I am this time to think that May isn't one of them, and here goes that \$5 into my thanksgiving box." As this ran through my mind I saw May come toward me slowly, a great light in her dark eyes and a look of intense longing in her upturned face.

"Mother," she said with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

I felt myself turning to stone, but making a desperate effort, said, "Child, what do you mean?"

"Mother, dear," said she, "I mean it. I believe that I have heard the call to go; that I'm needed. I am young and strong. I have my music and my voice—and there are so many to help at home. I believe I am truly called in His name; for I have prayed and prayed and asked for light—and, dearest mother, *can* you put me in your thanksgiving box?"

In my anguish of soul I called upon God; and a Form of love seemed to stand beside me, saying, "Fear not, the child is given to *me*." A hush of peace came over me and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where in a simple way she offered herself and all her bright young life to the foreign work.

As the days went by I proved many a promise. My strength

was as my day. May was to go soon to Persia with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped and sewed and planned. Letters were put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day, talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Any one would think she was just going off to get married, by the way you take it."

"O Mrs. Brown," I managed to say, "If I was marrying her off to some rich or titled foreigner, you would think it all right that I should be proud and glad."

Mrs. Brown shook her head and said, "Some folks have queer notions," and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained me daily until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting-room, so bereft of its chief beauty and joy, I walked to the thanksgiving box and with a silent prayer for help put in my largest offering.

"That," I said, "is because I am so thankful that God let me have a missionary all my own."

Dear mothers, if you have sons and daughters that God does not call to go from you to serve him, put in your thanksgiving offering for that; but if you have those that hear the Spirit call, "Come from home and friends," and who answer, "Here am I, Lord," still put in an added offering—for "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."—*The Advance.*

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1892.

January 3.—General Outlook of the World.

February 7.—China and Thibet. Confucianism.

March 6.—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

April 3.—India, Ceylon, Java. Brahmanism.

May 1.—Burmah, Siam, and Laos. Buddhism.

June 5.—Africa. Freedmen in the United States.

July 3.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August 7.—Italy, France, Spain, Papal Europe.

September 4.—Japan, Korea, Medical Missions.

October 2.—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.

November 6.—South America. Papacy. Y. M. C. A. Home Missions.

December 4.—Syria, Greenland. Jewish Missions. Educational Work.

QUESTIONS FOR JULY.

[See article, "Some of the Islands."]

GIVE facts about missionary work in New Hebrides.

Relate experiences of Rev. O. Michelson.

Tell about the condition of things in the Samoan Islands.

What order has the king promulgated?

Give the early history of the West India Islands.

Relate further facts in their course of development.

Tell of the missionary work of the Moravians and others.

Give items about work in other islands.

What do you think of the plan for Sunday-school work referred to in the June HELPER?

What is being done to educate your Sunday-school in missions?

Suggestion to Presidents: If the Bible Reading in the May HELPER, in the department "Practical Christian Living," has not been used already, make it the closing exercise and subject for discussion at this meeting.

THE EDUCATIONAL BUREAU.

THE Educational Bureau at Ocean Park has arranged its annual program, which will soon appear with the full program of Ocean Park Assembly.

The Bureau employs three teachers; two for the regular Sunday-school normal work—Miss Aagerson and Miss Emery—and one for the mission work, Mrs. Webber. These classes are for children and young people, and it is hoped Sunday-school and missionary workers will visit them for the purpose of studying their methods.

The yearly convention of the Bureau is Aug. 1, 2. The morning of the first day will be devoted to its business. It is very desirable all women who are interested in the Park and Assembly work should be members of the Bureau and help in managing its affairs. The membership fee, which gives voting power, is fifty cents a year, and can be sent to the treasurer, Mrs. M. G. Osgood, Alton, N. H., at any time. This money is used for the work of the Bureau. In the afternoon Mrs. Burlingame will conduct a parliamentary drill, which will be followed by a model missionary meeting such as are held by local Auxiliaries. In the evening there will be held a meeting developing the subject, "All Around the World," when brief, spicy addresses will be given by a number of speakers, interspersed with other exercises of interest. This meeting will seek to show the truth of the proverb, "Variety is the spice of life."

The morning of Aug. 2 will be given to physical culture, under control of Miss Edith Bickford, a teacher in this branch. In the afternoon Mrs. Fletcher, a practical Sunday-school work-

er, will have a talk with the children, followed by a paper on the relations of the church to the children. The convention will close with an address by Alice Freeman Palmer, well known as the former president of Wellesley College.

The aim of the committee has been to make this one of the most practical conventions which the Bureau has ever held. It is hoped that women will note the days—Aug. 1, 2—and be present.

COMMITTEE.

SOME OF THE ISLANDS.

AMONG the subjects for study in July one is "The Islands of the Sea." The following notes, compiled principally from the *Missionary Review*, will give some helps in considering the subject, which is altogether too comprehensive to be studied at one meeting except by glimpses at parts of the field.

The *New Hebrides* are among the most interesting of the islands. The first missionary settled in the group in 1848. "In a recent letter Rev. Mr. Lowrie, who resides at Aneityum and who is aided by over 30 native helpers, speaks of the work within the group as follows: 'After an existence of fifty years the New Hebrides Mission is being prosecuted with a spirit and vigor greater than has ever been known before. There are 17 principal stations occupied by European missionaries, and five times that number of branch stations occupied by native evangelists or teachers. During the last two years portions of the Word of God have been translated and printed in nine different languages.' Mr. Lawrie reports that a more permanent class of buildings, with corrugated iron roofs and board walls, is being built. One great difficulty in reference to the evangelization of the group is the number of languages. Portions of the Bible have now been published in fifteen distinct languages.

"Twelve years ago Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among can-

nibals. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, leveled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as 'the Sunday House,' and Christian hymns were often heard mingling with heathen songs. From heart to heart, from home to home, the gospel won its way, until now thirty Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. At one meeting 300 rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety."

"The *Samoa* group of islands has a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the gospel at home, they sent a thank offering, as their custom is, of 1,800 pounds to the parent missionary society of London, to help carry the news farther on. When a church-member dies they still keep his name on the books and put a mark after it, denoting a word picture which means 'We cannot think of him as dead, either to us or to the work. We shall give a contribution in his name that the cause may not suffer by his removal hence.'

"The King of Samoa is determined that his subjects shall be sober. The following order is his own proclamation, any breach of which is to be visited by heavy penalties: 'No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa.'"

"*West Indies*, a name given by Columbus, and standing for what a world of tragedy, of depravity, and of shame! 'From the second visit of Columbus until the present century, these islands have been the scene of sorrow and oppression. Their waters have been dyed with human blood. . . . Piracy

was rife, and the commerce of Europe suffered from the marauding buccaneers, who smarted from the wrongs they suffered and retaliated on the innocent as well as the guilty. The slave-trade had its origin here, and the hardly less cruel importation of coolies has left its curse. For years these islands were England's penal colonies. Into this moral sewer was swept the refuse of Europe. Is it strange, then, that these lands should have been sunk in the lowest depths of sin and degradation?'

"The total area of the West Indies is not far from 100,000 square miles, and the inhabitants number between 5,000,000 and 6,000,000. Various European nations have parceled out the islands among themselves. Only Hayti is independent, with its 29,000 square miles and 1,150,000 inhabitants.

"The original Indian inhabitants have entirely disappeared. For years they were enslaved and shipped over seas by their Spanish masters, and then, rising against the oppressors, were annihilated. In Hayti alone 2,000,000 aborigines were found, but in *thirty years* scarcely one was left alive. Then negro slaves began to be imported in their place, the Portuguese setting the nefarious example, and then later every nation possessing colonies in the islands shared in the iniquity to the full. It is estimated that to Jamaica alone between 1700 and 1786 not less than 600,000 African bondmen were brought. The negroes now far outnumber the whites. Hindoos and Chinese (coolies) also constitute no inconsiderable part of the population.

"The Moravians were the first to carry the gospel of light and hope to this most degraded and wretched people. And to the West Indies went in 1732 the first heralds of the cross ever despatched from Herrnhut. They set forth expecting and willing to be themselves sold into slavery as the price of their mission. In their churches are now found 16,547 communicants, and the number of adherents is almost 40,000. Among other denominations engaged in missionary work are the Eng-

lish Baptists, with about 40,000 church members ; the Wesleyan Methodists, the United Presbyterians of Scotland, and the Methodists and Episcopalians of this country. In all there are engaged about 120 ordained missionaries, with nearly 500 ordained natives, while the membership of the churches is not far from 75,000."

The Church Missionary Society has important and successful missions in New Zealand, in Japanese and in Queen Charlotte's and Vancouver's islands. Miss Charlotte M. Yonge, the writer, recently subscribed \$10,000 for building a missionary college at Auckland, New Zealand.

The Gilbert Islands have become so fully evangelized that a missionary reports that "the king had been conducting an evangelistic tour throughout his small domain and the churches had been greatly stirred up. The people had erected four new church edifices, and were anxiously looking for copies of the Bible, which are not yet ready to be sent them. There has been what *The Friend*, of Honolulu, calls 'a phenomenal demand for books' from the Gilbert Islands."

"The Presbyterians of Australia and Tasmania are planning to establish a mission among the aborigines of North Queensland. The missions of the American Board in the Pacific Islands are thus described: 'The institute in the Hawaiian Islands for the training of a native educated ministry is commended for larger support. At Ponape the work has been interfered with by Spanish persecution. The summary of the work of the Board is as follows: Five hundred and thirty-eight missionaries, 2,648 native preachers and teachers, 410 churches, 38,226 communicants, and schools of various grades with 46,403 pupils, are the salient and expressive figures.'"

WHEN home is ruled according to God's word angels might be asked to stay at night with us and they would not find themselves out of their sphere.—*Spurgeon*.

WORDS FROM HOME WORKERS.

W. M. SOCIETY FOR R. I. DISTRICT.

THE following resolution was introduced, freely discussed, and passed by a nearly unanimous vote at the Quarterly Convention April 27 :

We, the women of the Woman's Missionary Society of R. I. District in Quarterly Convention assembled April 27, 1892, do herewith express our conviction of the benefits that have come to the women and children of our denomination through the W. M. Society.

We believe that a call of God was answered in the organization of the society, and we believe that the same needs that made its formation desirable yet exist and are a demand for its continuance.

We believe that the development and culture that has come to our womanhood, and through it to our homes, is vastly more than we are wont to think ; that spiritual life has been quickened and nobler ideals in life striven after by all who have come (directly) under its influence.

We believe that much of this developing power will be lost to our women by forfeiting their society organization. We therefore express our earnest conviction that the Woman's Missionary Society should be continued and its work prosecuted in practically the same manner that God has so signally accepted and blessed during the nineteen years of its existence.

We recognize the crying need of more aggressive home, foreign, and educational work in our denomination, and would hasten the day when each of the many inviting opportunities shall be more fully improved.

We believe that by the continuance of our present organiza-

tion we are prepared to render more and better service (when called upon to do so) than we should be if all organizations were abandoned and all lines of work merged in one to be directed by General Conference.

ALICE M. METCALF, *Rec. Sec. R. I. District.*

MICHIGAN.

THE W. M. S. of the Hillsdale Q. M. met with the Reading church April 9, 1892.

The ladies met at 4 o'clock P. M. for business. The secretary being absent, a secretary pro tem. was elected. We were encouraged with words of cheer from Mrs. M. A. W. Bachelder.

The evening concert was both interesting and profitable. The program was furnished by the North Reading Auxiliary. The collection was \$4.60.

ADA DAVIS, *Sec.*

IN MEMORIAM.

AT a recent meeting of our Auxiliary at Augusta, Me., we passed resolutions upon the death of our dearly beloved sister, Mrs. J. M. Plummer.

We can trust, even if we cannot understand, the wisdom and love of Him whom it has pleased to remove her from us. We remember with gratitude her faithful Christian life, her love for the interests of the church, and especially her unfailing devotion to our society. We will emulate her earnestness in the missionary cause, and individually and as a society will endeavor to carry on the work which she has laid down.

F. ELLA PENNEY.

How patiently God works to teach us! How long he waits for us to learn the lesson!—*Ruskin.*



“JESUS loves the little children,
Knows about their work and play,
Helps them when they try to please Him,
Hears them always when they pray.
Happy, happy little children,
Jesus hears them when they pray.”

MISSION BAND LESSONS.

Question. What are some of the terrible things that happen to women in heathen lands?

First Child. In China the poor women have a disease of the eye which is known only to mothers. In time it makes them stone blind, and is caused by constant weeping over murdered infant daughters.

Second Child. In China, too, the feet of the women are cruelly bound so as to make them small. It causes them great agony.

Third Child. In Africa the women are harnessed to the plow like oxen. They are also burned alive when their husbands die.

Fourth Child. The Burmese sell their wives and daughters like so many sheep.

Fifth Child. In Hindostan a woman is not allowed to look out of a window or listen to music unless her husband gives her permission.

Sixth Child. In Corea women never even have a name of

their own. They are called by the name of the village in which they live, or from some object near it.

Seventh Child. The Koran, which is the Mohammedan Bible, gives a Turk permission to beat his wife. If he beats her to death nothing is thought of it.

Ques. What can you say of the way in which the children are treated?

First Child. In China parents put their own little girl-children to death. Sometimes they are thrown down a pit or again out into old fields to perish of cold and hunger.

Second Child. In Africa mothers eat their own children. Often they cut their throats to get their blood so as to make an offering of it to the old idols of wood and stone.

Third Child. In India the poor little babies are thrown alive into the Ganges River for the crocodiles to eat them.

Fourth Child. In Catholic countries, like Mexico and Brazil, the poor little children are taught to crawl on their hands and knees and to throw themselves down in front of the images of the Virgin Mary and the saints, often knocking their foreheads on the hard stone floor until great blue places are raised on the tender white skin. Sometimes they are made to walk through the streets with stones on their heads.

Ques. What alone can put an end to all these terrible things?

All. The gospel of Christ Jesus.

Ques. How can it do this?

All. By opening the eyes of the people to the great wrong and sinfulness of all these terrible things; by awaking their hearts to the desire of nobler and better things; and by teaching them the religion of the one true God.

Ques. How is the gospel to reach them?

All. Through the missionaries sent to teach and to preach to them.

Ques. How are the missionaries to be sent?

All. Through the efforts of the workers at home.

Close with this prayer : Blessed God, our Father, we thank thee for the gospel of Christ Jesus. We do bless thee that thou hast given it to us ; that thou hast opened our eyes to the light and given us lives of happiness and peace through the precious knowledge of thy dear Son. O make us glad sharers of this light with the many that yet sit in darkness ! Let us cease not in our efforts to give it to them until the gladness thereof shall run as a river of joy ; till the knowledge of thee shall spread from " sea to sea, and from the river unto the uttermost ends of the earth." All this we ask in the name of Christ our Redeemer, the Saviour of all mankind. Amen.—*Little Worker.*

IOWA GIRLS AND BOYS.

[Extracts from a paper prepared by Nicta Mitchell, for a mission entertainment.]

“THE Little Girls' Mission Band of the Free Baptist church, Central City, Iowa, was organized Aug. 6, 1890. It began with only ten members. Two of them, regarding themselves too old, soon withdrew their membership, leaving us only eight. But since then eleven more have joined, making our present membership nineteen.

“We little girls needing guidance sought among our ladies some one to direct us, and first invited Mrs. Pliny Sawyer ; but when winter came, as she could not leave her children, she was not able to meet with us any longer. We then invited Mrs. Orin Page, who helped us until she moved away. We then asked Miss Callie Hatch, who is our present leader.

“At first we met every two weeks ; always having the Scripture reading and together offering the Lord's Prayer, also each adding five cents to the treasury. Soon we appointed a committee to spend the money we had contributed for material with which we were to make fancy articles for sale. Out of this material under Mrs. Page's directions we made scrap-bags, pin-cushions, paper and picture holders, a scrap-book, and

dressed three little dolls, for which we made the cutest little caps and bonnets. Also Mrs. Page made for us in beautiful white a very pretty large doll, for which Master Fred Jordan made us a nice bedstead and painted it standard blue ; it was complete as could be, slats and all, and we made for it a tick, pillows, pillow-cases, sheets, and puffs. When all was completed, one cold day just before Christmas, the Band was excused from school early ; and Mrs. Page got a large three-seated wagon, which was drawn by two horses, into which we put all the things and then jumped in ourselves. Mrs. Page taking the lines we started off. We drove around, selling articles at different places. When we came to Mrs. Holden's she looked in our basket of dolls and said that she wanted one with a very pretty cap on. As she was taking it into the house its cap blew off ; and, laughing, she ran and picked it up.

Before this time we decided that we wished to educate a Hindoo child for Christian work in its own country, and so we asked papa to write to one of our missionaries and ask him if he could find us a child. He answered that he had a good and bright boy in his family, named Chaundia, that he thought would make a very useful man ; but some men from Ohio had written for him, and if they did not want him we could have him. He soon wrote again stating that the men from Ohio did not want him and that we could support him, and it would cost about \$20 per year to keep him in school. We decided to support him and send our first remittance of \$6 from the money we received from the articles sold, leaving ten cents in our treasury. Last summer we had a neck-tie supper under the direction of Miss Callie Hatch, at which we made \$15.75. Of this we sent \$14 more, so that he completed one year in school. Then with some of the money that was left we bought little jugs, one for each member, in which we have put our money for Chaundia, and will break them to-night, telling how much we have in them. Yesterday the president received a letter

from our second leader, Mrs. Page, which contained a dollar for Chaundia, and in which she said she was sure God loved the little Mission Band of Central City and the cause for which they are working, and wished very much that she could be here to-night. She also said that she was very glad so many more had joined us, and assured us that she loved us tenderly.

When the jug-breaking took place \$14.01 was found in them, and \$7.64 was added by a collection.

EDITORIAL NOTES.

THE physical necessity of largely diminishing the work of the previous year has prevented the General Agent from devoting as much time to the work as in the past. Meetings of interest have been attended during the month past in connection with the Calhoun and North Branch and Lansing Quarterly Meetings, and at the Cook's Prairie and Clarendon churches. While in all these places there is interest in mission work there is also seen the need of more complete organization.

We rejoice to learn of a recent revival at Balasore. Dear Mrs. Boyer, who has been laboring faithfully on since her husband's death, reports as follows to the *Religious Intelligencer*, under date of April 4: "We are in the midst of a glorious revival here. Mr. Hallam, with our good Bro. Suchie of Midnapore, has been preaching the truth with great power for nearly a fortnight. There was a special break last night, when sins were confessed and enemies reconciled. So many good things have come together. Dannie is just in from Ujurda and says another man there with a family of six is awaiting baptism. He brought me five strings of sacred beads which they had taken from their necks, as a proof of their sincerity. Dannie, handing them to me, said, 'Here are riches for you.' Dannie of his own accord has offered to take his family and live permanently in Ujurda. It is away from civilization, among poor, uneducated people, and is a sacrifice from a worldly

standpoint; but Dannie says he believes the Lord has work for him there till the end of his days, and he will not let worldly interests intervene. Praise the Lord for strength given to Dannie. The work at Singla three miles distant is also very encouraging. This is my faith work. No money was appropriated at home for it, but the Lord is supporting it liberally. Some of my own dear boys are coming to the Saviour. We have quite recovered from the grip now. Miss Hooper is better and expects to return to Balasore soon."

In the report from Dakota in the May number please read the part commencing "Our Missionary Society" as referring to the *Sioux Falls* instead of the Springvale Auxiliary.

Dr. Nellie Phillips writes some stirring words in a private letter in regard to the immediate needs of our mission field, referring to Miss Hooper's sickness, Miss Coombs's worn condition, and the fact that other missionaries will be entitled to a furlough soon, and will need for health's sake to take it. In regard to these facts Miss Hattie writes, "It makes me feel like sighing:

" 'Dear Lord, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to Thee,
And Thine to us so great?'

Are we never going to learn to use the same forethought in the Lord's work that we do in our own, but always wait till our workers are ready to drop before we send any one to the rescue, who must then be a year or two in fitting for even a little work. I wish I could say that I am well and ready to go. I'm not sure that any doctor who knows me would advise me to go. I haven't asked any of them and am not sure that I shall; but I expect to go with the rest—Burkholders and Coldrens—unless the Lord shows me that I ought not, and shall hope not to prove a 'broken reed to pierce the hand' of any department of the work that may rest on me."

Since writing the above we learn that Miss Hooper is on her return voyage, this being necessitated by the condition resulting from a severe attack of *la grippe*. Let us not forget to pray earnestly for God's help and guidance at this hour of sore need in our mission field.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for April, 1892.

MAINE.		
Abbott, Mrs. H. Ela.....	\$2.00	Orphanage, \$25; for dues \$5.. \$30.00
Bangor, "A friend" for child in		Biddeford aux., Jefferson St.... 18.00
		Brunswick Village aux., Miss
		Coombs 7 50

Brunswick, Mrs. Brown, native teacher.....	\$6.25
Brunswick, Mrs. Osgood's S. S. class for Katie.....	6.25
Casco Vil. Children's Band mite boxes for Rag schools at Midnapore.....	2.10
Dover, Susie Lewis, 8 years old	.15
Ellsworth Q. M. aux., Mrs. C. Harding and Miss A. J. Harding, each 50 cents.....	1.00
Kingsfield aux.....	4.00
Lewiston aux., Main St., for Miss Coombs.....	20.75
Linneus ch., F. M.....	4.00
Littleton ch., F. M., \$4.60; H. M. \$1.....	5.60
South Dover S. S. for F. M....	2.00
South Limington aux.....	4.10
South Parsonsfield, A friend....	1.50
Saco, Children's meeting, Cutts Ave. ch., for Chandbali.....	1.25

NEW HAMPSHIRE.

Alton ch., for Miss Butts and Mrs. Lightner.....	\$10.00
Alton, A. C. F. concert col. for Mrs. Stiles's work.....	5.55
Concord ch.....	2.00
Dover aux., Washington St. ch. Danville, Golden Rule Workers for child at Sinclair Orphanage, \$15; Miss Butts, \$10.....	25.00
Danville aux., Mrs. Lightner..	5.00
Meredith Vil., Mrs. D. Calley, Miss Butts, and Mrs. Lightner	5.00

VERMONT.

Enosburgh Falls ch., Mrs. Smith's sal.....	\$5.00
St. Johnsbury, Rev. M. Atwood for Mrs. Smith's sal.....	1.00

MASSACHUSETTS.

Abington, Mrs. Hannah K. Peirce.....	\$2.00
Blackstone Aux., Miss H. Phillips \$2.75, and Miss Franklin \$2.....	4.75
Blackstone, Busy Bees and Y. P., Miss Phillips \$2.50, Miss Franklin \$2.50.....	5.00
Lowell aux., Paige St. ch., scholarship in India, \$12; Harper's Ferry, \$3.....	15.00
Taunton aux., Miss Phillips ...	5.00
Taunton, Mrs. Geo. Copeland, Miss Franklin.....	2.00

RHODE ISLAND.

Auburn ch., Miss Phillips \$4.25, Miss Franklin \$4.25.....	\$8.50
Block Island aux., Miss Phillips \$2.50, Miss Franklin \$5.....	7.50
Greenville aux., Miss Phillips \$5, Miss Franklin \$5.....	10.00
Olneyville aux., Miss Phillips \$7.50, Miss Franklin \$7.50....	15.00
Pascoag aux., Miss Phillips \$7.50, Miss Franklin \$7.50....	15.00
Pawtucket, Little Workers, Miss Phillips \$2, Miss Franklin \$3, Pawtucket aux., Miss Phillips \$2.50, Miss Franklin \$2.50, Mrs. Burlingame \$5.....	10.00
Providence aux., Greenwich St., Miss Phillips \$3, Miss Franklin \$3.25.....	6.25
Providence, Cheerful Helpers, Miss Phillips \$6.25, Miss Franklin \$6.25.....	12.50
Providence, Y. P. S. C. E. Roger Williams, Miss Phillips \$9.38, Miss Franklin \$9.38....	18.76

ILLINOIS.

Oak Valley aux.....	\$3.75
Tamaroa Aux. for new missionary.....	2.83

MICHIGAN.

Batavia aux., Mary Bachelor's salary.....	\$5.00
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IOWA.

Spencer, Sunday-school, for Mrs. Miner's sal.....	\$1.30
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MINNESOTA.

Hennepin, Q. M. aux. for Russell Memorial sch.....	\$4.00
Welcome aux., F. M.....	6.00
Winona aux., Balasore Orphanage.....	6.25
Winnebago City aux., F. M....	9.16

KANSAS.

Summit aux., Home Work....	\$4.00
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OREGON.

Albina, Mrs. L. J. Rideout for Gen. Fund.....	\$2.00
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Total, \$376.44

LAURA A. DEMERITTE, Treas.

Dover, N. H.